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REV. ERNEST F. HALL

March 19, 1910.

Miss Susie A. Pinder,  
156 5th Ave.,  
New York, N. Y.

My dear Miss Pinder:

I am returning herewith the sketch which you sent to me. I recognized it immediately as Pyeng Yang Station. The numbers refer to buildings as follows:

2. Residence of Mr. W. L. Swallen.
3. Residence of Mr. W. N. Blair.
4. Old hospital, now used for girl's school.
5. Residence of Mr. McCune.
6. Residence of single women.
8. Marquis Chapel.
9. Residence of Dr. Moffett.
7. Residence of Graham Lee.
10. Residence of Dr. Wells.
11. Men's sarang, where Bible Classes are held.
12. Residence of Dr. Baird.

The gateway near the center of the picture pierces the old wall which runs back of our property. The modern wall, some five hundred years old, can be seen in the right of the picture to the back of Mr. Swallen's and Mr. Blair's home.

The Academy, College and Theological Seminary are not shown in this picture.

Trusting this will give you the desired information, I am

Very cordially yours,

*Ernest F. Hall*



Pastor Kil of Pyeng Yang with his family. His remarkable quest for God is described in Chapter V.

# KOREA FOR CHRIST

BY  
GEORGE T. B. DAVIS



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## CHAPTER I.

### "A MILLION SOULS FOR CHRIST."

On the eastern coast of Asia lies one of the most fascinating countries of the Far East. To the north is Manchuria; to the east Japan; to the south and west the vast tracts of China. In the centre are the 80,000 square miles that comprise the country of Korea.

The scenery of this land is beautiful; the low houses with their thatched or tiled roofs are picturesque; the people intellectual; and the manners and customs are similar in many respects to those of Palestine in the days of Christ. The history of the land goes back beyond the time of King David. In 1122 B. C. a famous Korean monarch, named Kicha, reigned in Pyeng Yang. During the succeeding thirty centuries the nation remained in largely the same condition of civilization; self-satisfied, indolent, isolated. It has been the Hermit Land of the East; proud of its antiquity, hiding itself from the rest of the world behind impassable barriers.

Twenty-five years ago, a wonderful change occurred. God seemed to call this mysterious land into the forefront of the world's activity. As if moved by an Invisible Hand the doors of the country swung open; Christian missionaries entered with the Word of Life; two great wars and a great revival changed the character of the people politically and spiritually; and during the past quarter of a century there has taken place in Korea the most

sudden turning of a nation to God that has been witnessed in the world's history.

The population of Korea is 13 millions. During the twenty-five years of labor by the missionary force, which now numbers about three hundred, about one hundred thousand converts have been brought out of the darkness of heathenism; while the total number of adherents of the Christian Church reaches 200,000. But the most notable feature in the progress of the Korean Church is not the multiplicity of converts; but the supreme faith and apostolic fervor of the believers. Their zeal in soul-winning is an inspiration to the entire Christian world. Their trust in God is of the kind that moves mountains.

The missionaries in Korea are characterized by the same holy passion for souls which marks the native Christians. The culmination of their faith and ardor occurred in October, 1909, during the meeting of the General Council of Evangelical Missions in Seoul. At the gathering it was proposed that the watchword of the General Council for the coming year should be "A Million Souls for Christ." This proposition fell like a thunderbolt upon the assembly. By dint of heroic self-sacrifice for a quarter of a century a constituency of 200,000 souls had been gathered in. But here was a challenge to pray and work for a million believers in a year. The proposal, however, was not the impulse of a moment. It was the natural sequence of a series of providential events in Korean mission history, and the culmination of months of earnest prayer on the part of consecrated missionaries.

It was during the year 1903 to 1907 that Korea was visited with a gracious outpouring of the Holy Spirit and consequent revival which thrilled the Christian world.

A year or two later a little group of missionaries in Song-Do became deeply concerned about their lack of power in prayer and service. They also felt that the enthusiasm of the Church in their

community was waning. They decided to spend an entire week in Bible study and prayer. On the fourth day the meeting was continued until midnight. Three missionaries, Dr. W. T. Reid, Rev. M. B. Stokes and Rev. F. K. Gamble decided to spend the night in prayer. At 4 o'clock in the morning God's Spirit came upon them in great power. Soon afterwards they met together for a day of prayer. In the afternoon, as they prayed, God's presence seemed suddenly to fill the room. They arose with hearts full of joy and praise, confident that God would shortly manifest His power in a wonderful manner in Korea.

The three young missionaries were now seized with a passion for prayer. A short time later they spent a week on the mountain side with a number of Koreans pleading day and night for a mighty outpouring of God's Spirit. At the conclusion of the prayer Conference Mr. Stokes went on an itinerating tour with his heart on fire for souls. In two of his circuits he asked whether the Koreans would not work and pray for 50,000 souls in the district during the coming year. They responded so eagerly, and set to work so heartily that at the annual Conference of the Southern Methodist Church a few weeks later a watchword of "Two Hundred Thousand Souls for Christ" was adopted.

About this time there was born in the heart of Dr. Reid a great desire that the whole missionary body might unite in a common watchword for the ensuing year, which would act as a stimulus for the Korean Church. At a meeting of the General Council on the 9th day of October Dr. Reid arose and moved the adoption of a common watchword for the entire missionary body. He was appointed chairman of a Committee, and this Committee, after careful deliberation and earnest prayer, brought in a unanimous report for the adoption of the watchword for the year—"A MILLION SOULS FOR CHRIST."

It was within three hours after the adoption of this watchword that Dr. J. Wilbur Chapman and Mr. Charles M. Alexander and their party arrived in



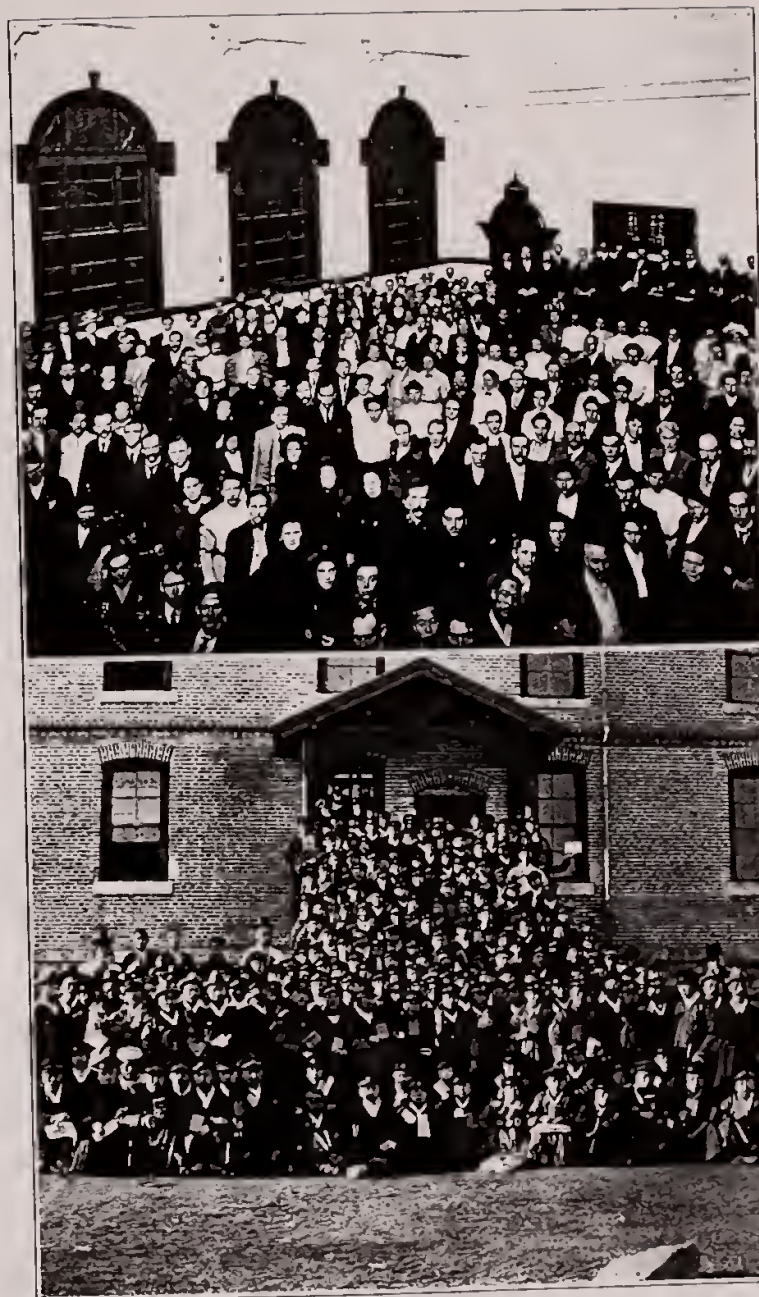
Seoul in the course of their missionary tour through the Orient. The well-known evangelists had left America in the Spring of 1909; held meetings in Hawaii and Fiji Islands; and conducted Missions for four months in Australia. Then they journeyed northwards, held services in the Philippine Islands, and Conferences and Brief Missions in a number of Chinese cities. The mission party which accompanied them through Korea consisted of Mrs. Alexander and her sister, Miss Cadbury; Dr. Chapman's eight-year-old boy, Hamilton; Dr. Ford C. Ottman, Mr. Robert Harkness, Mr. and Mrs. R. C. Norton, and the writer and his mother, Mrs. E. A. R. Davis.

For five days Dr. Chapman and Mr. Alexander conducted meetings for missionaries and Koreans, which were a source of untold blessing to all. The atmosphere of Heaven was in the services, scores of Koreans confessed Christ, and the missionaries received fresh inspiration for their work, and for the new project.

Mr. Harkness, the pianist and composer of the Chapman-Alexander party, caught the enthusiasm of the missionaries for the Million Campaign so fully, that he wrote the words and music of a special hymn entitled "A Million Souls for Jesus." It was at once translated into Korean, and is being sung in Churches and homes throughout the country.

At the conclusion of the Chapman-Alexander meetings in Seoul the writer was requested by the Committee of the Bible Societies to remain for a time in Korea to assist in the Forward Movement. A few weeks later it was his privilege to return from Japan, accompanied by his mother, and to spend three months itinerating throughout the country, visiting many of the Mission stations. He saw the Missionaries and the Korean Church bending their energies to the herculean task of winning a million heathen to Christ with an enthusiasm he has never seen equalled.

The chief methods adopted for the accomplish-



Missionary Conference in Seoul during the Chapman-Alexander visit.

Christian Students in Pyeng Yang who gave a whole week to Bible study and personal effort in soul winning.



ment of the great project were PRAYER, GOD'S WORD, and PERSONAL WORK. The first step in the campaign was a call for two weeks of prayer. This was sent out from Seoul to the various Mission stations, and Koreans and missionaries united day and night in prayer for a mighty outpouring of God's Spirit. Today Korea is honeycombed with prayer circles, and noon-day prayer meetings are being held daily in many of the Mission stations. The Korean Christians pray with a fervor and faith that puts believers in Western lands to shame. They think little of spending all day or all night in prayer. Sometimes they will kneel for hours on the frozen ground on the mountain side agonizing with God for the outpouring of His Spirit, and for the salvation of the lost.

The second great agency in the crusade for souls is the Word of God. The entire Korean Church is being urged to carry God's word with them wherever they go, to read it daily, and to give portions of it to the unsaved in order to win them to Christ. A special edition of St. Mark's Gospel has been issued, and is being sold to the Korean Christians for careful distribution. The Koreans are perhaps the most poverty-stricken people in the East, yet in a comparatively short period they have purchased more than half a million of these Gospels to use in soul-winning work.

Consistent personal effort day after day for the salvation of the lost is the third great method for the realization of the object in view. The Korean Christian possesses a passion for soul-winning not found in Western lands. It is a kind of unwritten rule in many Korean Churches not to admit a believer into full membership until he has led at least one soul to Christ. The most striking method of personal work in Korea is the custom of setting apart whole days and weeks of time to be devoted exclusively to personal dealing with the unsaved.

At Ichun, the first village I visited after returning to Korea, the Southern Methodists were holding a Conference with their Korean helpers. An appeal

was made to the people for days of service during the next three months and a remarkable scene followed. Men and women arose in all parts of the building, and made their offerings. A merchant said, "I am going to do this work continually, but I will devote my entire time it one week each month." A boatman stated that he would give sixty days to the Lord during the three months. Another declared he would give every day except Sunday, when he wanted to attend Church himself! A travelling merchant said he was going to preach all along the road, but he would contribute six entire days. A blind man said he would give the ninety days to work. One of the women delegates said she could only contribute six days, but she was going to preach to every one she met. The total number of days of service promised was 2,721, or the equivalent of one man preaching Christ constantly for close upon seven and a half years.

The effort to win a million souls to Christ in a year has already resulted in a marvellous quickening of the Church, in a great in-gathering of souls, in an unprecedented dissemination of God's Word, and in a great volume of prayer for the salvation of the lost. Will not every reader unite with the Missionaries and Koreans in pleading for such an outpouring of God's Spirit upon the nation, that a million of the people may become believers within one year? While the full number may not be known by name, nor counted in the Churches in the assigned line, yet such has been the unparalleled progress of the Gospel in Korea in the past, and such is the power of Almighty God that more than a million believers may well be realized in the one-time Hermit Land ere the year is ended.



## CHAPTER II.

## PROVIDENCE AND PRAYER.

## A TALK WITH DR. HORACE G. UNDERWOOD.

From the beginning of Mission Work in Korea God's hand has been revealed in a chain of special Providences, and in a series of remarkable answers to prayers. In the early part of my stay in Korea it was my privilege to spend a week in a large Bible Class at Chai-Ryung, a station fifteen miles distant from the railway. The chief speaker at this class was Dr. Horace G. Underwood, of Seoul.

No man is better fitted than Dr. Underwood, both by years of service and by varied experiences to tell of the wonderful progress of the Gospel of Jesus Christ in Korea. He is one of the founders of the Korean Church, having taken up his residence in Seoul over a quarter of a century ago. While Dr. Underwood is intensely evangelistic in his spirit, his work has not been confined to this sphere. He is the author of a number of books on Korea, among which are a Korean-English Dictionary and "The Call of Korea." He is now at the head of the Presbyterian Educational work in the Korean capital, and is a prominent force in the Bible and Tract Society's work in the country, and is one of the chief translators of the Bible into the Korean language. He was the confidential friend and adviser of the late King of Korea, while his wife before her marriage, went to Korea to become physician to Her Majesty the Queen. When the life of the late King was in danger all his food for weeks was cooked in Dr.



Dr. and Mrs. Horace G. Underwood bidding goodbye to their guests, Mr. and Mrs. Charles M. Alexander.

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander in the Far East.



Underwood's kitchen, and was sent in sealed dishes to the palace.

Mrs. Underwood is also an author, and her book, "Fifteen Years Among the Top-knots," gives a vivid picture of the people and customs of Korea.

As we journeyed toward Seoul in the little compartment of the Japanese train, amidst scenery scarcely surpassed in the Orient, Dr. Underwood declared that the successes which have attended the preaching of the Gospel in Korea have been a source of as much wonder and amazement to the missionaries on the field as to outsiders. "Korea," said he, "has been looked upon as an unusually hard field because of the persistency with which she had refused the admission of the foreigner. Every attempt to enter both by friendly means and even by force of arms had failed, and it was not until 1882 when Admiral Schufelt negotiated the treaty between America and Korea, that her doors were opened to the foreigner. Even then it was deemed that the Spirit that had kept the doors closed so long must still to no small degree affect the minds of the people, and would probably prove a formidable barrier to the entrance of the Gospel.

"It was therefore with no small joy that missionaries early found that He who had been before us breaking down the political barriers, had also in a marvelous way so touched the hearts of the people that there was little hostility to us as foreigners, but a willingness to listen to our message. And yet the subsequent successes that in later years have followed the efforts of the missionaries have far exceeded their brightest anticipation. As we endeavor to analyze the causes we are compelled to stand back in awe, and to aver that the wonderful progress can only be accounted for by the power of an Almighty God.

"Twenty-five years ago there was not a Christian in the land. To-day there are about 80,000 baptized members and Catechumens, with a total of about

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\*This was in October, 1909, at the beginning of the "Million" movement.

200,000 adherents, distributed among 1500 Churches. This is a record that stands alone. Students of history have come to Korea to ascertain the cause. While the later political events have given some color to the avowal that the movement is in part political, yet a careful abstinence of the Church from all politics, added to the fact known to every missionary that thus far the greatest work was accomplished before the advent of the present political status, proves most plainly that political events have not been the cause of the unparalleled progress.

"The adoption of the principles of self-support, such as have been found so successful in certain parts of India, Turkey and China, while they have doubtless accelerated the work here, can in no way be said to adequately account for it. There are also traits of the Korean character that may be averred to have had no little to do with the success, but these likewise are altogether insufficient to account for the great work of grace. We are, therefore, simply driven to the conclusion that God is once again manifesting His power, and using insignificant things of the world to confound the mighty. He has been taking poor, despised Korea, and working wonders here that are astounding the world. He has been raising up for Himself from among these despised Koreans a body of men and women who have developed into one of the finest types of Christianity in modern times.

From the very beginning we have had proof after proof of Divine interposition. The preparation of Dr. H. N. Allen, his being held in China for a year—a thing absolutely impossible for any one to understand at the time—and his reaching Korea just in time for his services to be used in saving the life of Prince Min-Yongik, opened the door of welcome for all missionaries.

At the time of the first watch-night service held in Korea on the last day of December, 1885, there were less than ten missionaries in the country, including the women and children. The first prayer offered at that service was for souls for Christ during the

coming year. It seemed impossible that such a request could be granted in Korea, the "Hermit-Land," the last of the nations to open its doors to the Gospel. In Japan they had to wait six years before they baptized their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"At that first watch-night service weak indeed was our faith, but we pleaded with God to strengthen it. We baptized two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were twenty-three baptized believers. With strengthened faith the next year we pleaded with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in Korea, with the strong Church, with the organized body of personal workers, I believe there will be more than a million believers before the end of the year. China, Japan and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously; and to win Korea now means to win the Far East."

As Dr. Underwood concluded his narrative of God's Providences in the mission history of Korea, we were still several hours distant from our destination. The slowness of the Japanese train, however, gave a much-desired opportunity of hearing about some of the remarkable answers to prayer which my fellow-traveler had witnessed during his long residence in the country. Dr. Underwood continued:

"The Koreans themselves believe most firmly that success has come as a direct answer to prayer. The Koreans really put Western Christians and missionaries to shame by their simple, childlike faith in God. He is to them their Heavenly Father, or more commonly simply Father, and they believe most firmly that He is Omnipotent. that He can do all things they ask, and that He will do all that is good for them.

"Here is one among many remarkable incidents of this simplicity of faith. In a section of Korea where



no missionaries had yet gone some Gospels had been received and a Church had sprung up. When the missionary paid his first visit to the district there were a large number who applied for admission to the Church. Many of these had been believers for two or three years. The only thing to do was to examine the applicants to find out their spiritual condition. Among the believers was one old man who answered everything satisfactorily. At length he was asked whether he had faith in prayer. 'I can't help but have faith,' said he, 'when I think of how prayer was answered for me.'

"A little questioning brought out the whole story, which I afterwards found was known far and wide. The gentleman in question, old Mr. Yi, had his home in a valley that was frequently flooded. The summer after he and his family had accepted Christ, at the time of the rainy season, the water rose so rapidly, and was so turbulent, that it was apparent to all that the village was doomed. Nearly all the other villagers made quick preparations to save what they could and escape to the hills. They came and urged Mr. Yi and his family to go with them. Mr. Yi said that his all was in the house, and if that was gone they would have nothing left. He told those who urged him to flee that he had nothing to fear; that God was his Father, and Heaven his home; that God could protect him in his house; while if He desired He could take them all to Heaven, and they were ready to go.

"Mr. Yi gathered together his wife and a young son, both earnest believers, and laid the whole matter before 'Father.' In his prayer he said they were ready for Heaven, or if 'Father' wanted to keep them here He could take care of them. He said his all was in his house, and if his all was to be washed away he was ready to leave this world.

"'And what do you suppose Father did,' he said, as he concluded his narrative, 'why He rooted up a great big willow tree along the stream, brought it down, and lodged it right back of my house, so mine was the only house in the village that was saved. And

how could I help believing in prayer after such an answer as that?"

"Prayer for healing is common throughout the whole Church. Whether the Korean has solved the question of 'Faith Cures' I do not attempt to say, but it is interesting to note his point of view. He believes that if he has a bottle of quinine in the house, and he or a member of his family has an attack of malaria, he ought to use the quinine asking God's blessing upon it. But he goes further than this. He believes it is just as easy for his Almighty Father to cure without the quinine as with it, and if he has no quinine in the house he will simply lay the matter before 'Father.'

"The way in which God honors their faith and manifests His approval of their simple trust in Him as 'Father,' would make us say that the day of miracles is not past. A lady missionary down in the far interior was attacked with pneumonia. Barely had she recovered from this, when from a second exposure pleurisy set in. Her life was despaired of. Consultation was held among the Koreans as to what should be done; and after waiting upon God in prayer they decided to use all the means that God had placed in their hands. They sent a special courier to the nearest station to telegraph for a foreign physician, but it would be at least seven or eight days before he could arrive.

"The whole Church decided also to wait continuously upon God in prayer for her recovery. Following the instructions in the book of James, the Elder came in and anointed her with oil, and prayed for her. That same night after the Church prayer-meeting was over a godly widow who resided with her children near the Church decided to spend the whole night wrestling with God in prayer for the recovery of the lady missionary. When she announced this fact to her children, and told them to retire, her youngest, a little girl less than nine years of age, said that she too wished to spend the night in prayer with her mother. They went to a little empty house, and spent the entire night praying in turn, first the mother and then the little girl. It was almost daybreak. The mother had just finished her prayer. Suddenly she felt her whole soul filled with

thankfulness, so that she could no longer continue asking for a cure, but was compelled to thank God for having heard and answered her petition. The next prayer of her little daughter also, although her mother had said nothing to her, was 'I thank thee, Father, for having heard and answered, and for curing the missionary lady.'

"The next morning a note was received from the widow saying, 'Have no fear for the lady missionary. 'Father' gave me the answer last night, and she will get well. Is it needful to add that before the doctor arrived she was restored to health?'"

I may add that the lady who was cured has been and is still doing a glorious work for God in Korea, and is one of the most consecrated women it was my privilege to meet during my stay in that country.

"One might go on telling of striking answers to prayer almost without stopping," continued Dr. Underwood. "Let me give you one more instance, however, regarding this same widow. She had sent her son to Seoul for an education, and had placed him under my care. When I was in her village, 200 miles from the capital, I had to tell her that her son was not studying as he should; that he was not as zealous in Christian work, or as constant in attendance at the services of the church as formerly. I had expected there would be quite a show of worry and fear, and that she would at once commence to ask me what ought to be done. I was much surprised when she did not consult with me in any way whatsoever.

"Later I learned the cause for this apparent lack of interest. She had the privilege of directly consulting her Heavenly Father, and had determined to lay the matter before Him. She had read of the Lord Jesus going to the mountain to pray, and how at times He would spend the whole night there. She made up her mind that she would go to the mountain and spend the night agonizing with God for the soul of her first-born. But, as she told me afterwards, no sooner had she decided upon this course than she began to be afraid. A Korean woman is timid, and if a rabbit should pass her at night on the mountain side she would start and

tremble. Besides on these mountains there were wild deer and boars, and sometimes tigers and leopards.

"Her first thought was that she would ask her daughter-in-law to go with her. Then she reasoned with herself that it was rather strange to hesitate to trust the Almighty Father, and to ask her poor weak daughter-in-law to go along to protect her. At length her longing for her son overcame all her fears, and she went alone to the mountain and spent the whole night praying for her boy. The next morning she came down the mountain side singing songs of rejoicing all the way, and she wrote me a letter to Seoul saying: 'Dear Pastor, I was up in the mountain last night talking with Father about my boy. Father gave me the answer, and I know the lad is all right.' It is scarcely necessary to add that he was all right, and is to-day one of the most zealous Christians in the church.

"With such faith as this you can readily see how deeply the Korean Christians believe in prayer. I suppose the largest Presbyterian mid-week prayer meeting in the world is that held every Wednesday night in Pyeng Yang. There is an average attendance of one thousand members, and sometimes when the night is fine they are compelled to hold overflow meetings in the cottages around. It is not a lecture service, where one man does most of the talking; but a prayer meeting, where all united pour out their hearts to God.

Some of the Churches in Korea do not know any better than to hold daily prayer-meetings. I could take you to one Church, and I suppose there are many others like it, that has never missed a single night since the organization of the Church without holding a prayer meeting. It is little wonder that in this village there is not a single heathen house, or a non-believing individual left.

"It is such people as this, and such Churches as these, that are to-day unitedly working and praying for a million souls for Christ. Will not all the world unite with them in prayer that this aim may be more than realized?"



## CHAPTER III.

## PERILOUS DAYS IN PYENG YANG.

## A. TALK WITH DR. SAMUEL A. MOFFETT.

IN the city of Pyeng Yang one is impressed, as perhaps nowhere else in the East, with the victory of the Cross of Christ in the Orient. As I sat one night upon the platform of Central Church and gazed into the rapt upturned faces of nearly 2000 Korean men packed into the building, as I heard them sing with a lusty vigor that one seldom hears even in Christian lands, and as they listened with reverent attention to the story of the Gospel, I realized as never before the miracle of Missions in Korea.

The work in Pyeng Yang is in many respects the most remarkable in the country. It was here that the great revival of 1903-7 had its best results. Eighteen years ago the first missionaries entered the city; to-day there are over 8000 believers in a population of 40,000 Koreans. The pioneer missionary to Pyeng Yang, who has since been mightily used of God in spreading the Gospel throughout Northern Korea, is Dr. Samuel A. Moffett. His work has been both evangelistic and educational. He has been the chief exponent of the system of BIBLE TRAINING CLASSES, which is one of the open secrets of the progress of Missions in Korea. Dr. Moffett is ably assisted in all his work by his wife, who conducts for several months each year a school for the blind, and who is constantly engaged in evangelistic and educational work among women.



Central Church in Pyeng Yang, from which thirty-nine other Churches have sprung in fifteen years.  
Dr. S. A. Moffett and Rev. Graham Lee with Pastor Kil and other Christian leaders in Pyeng Yang.

There are two missionary bodies at work in Pyeng Yang, the Presbyterians and Methodists (North) of the United States. Dr. Hall, one of the pioneer Methodist Missionaries in Pyeng Yang, passed away soon after the inauguration of the work, but his wife and others have since carried on the work he so heroically began. Rev. W. A. Noble is to-day the presiding elder of the Methodist Mission in Pyeng Yang and district. He is a man of strong executive ability and is an author as well as a missionary, having written a beautiful story entitled "Ewa: A Tale of Korea," also a stirring description of the revival in Pyeng Yang and district.

One day while sitting in the sarang of Dr. Moffett's home, it was my privilege to hear from his lips the stirring narrative of the early days in Pyeng Yang. He first told of the difficulties encountered in securing a foothold in the city:

"Pyeng Yang was supposed to be the most wicked city in Korea. It is also the oldest city, and was formerly the capital of the country, being founded by Kicha about 1122 B. C. The site of the old palace can still be seen. Until recently the streets were in rectangular form, as they were laid out three thousand years ago.

"At the beginning of the work here the attitude of the people towards the foreigner was one of suspicion and opposition. In the years 1890 and 1891, when I passed along the streets the common remark I overheard was: 'Look at this black rascal! Why did he come here? Let us kill him.' Two incidents that occurred during my first and second visits revealed the wickedness of the city. One day I saw some boys in their play dragging through the main streets an old man who had died during the night. People were laughing at them as they dragged the corpse along. On another occasion a murderer in prison was demanded by the relatives of the murdered man. He was given up to the mob. They led him to a little knoll not far from the centre of the city, and hacked him to pieces with knives. These, of course, were exceptional instances, but they were an indication of the public sentiment which prevailed.



"Our first headquarters after reaching Korea were at Seoul. Repeated visits were, however, paid to Pyeng Yang. In one of these I was accompanied by the Rev. Graham Lee, who had joined the Mission and with whom from that time on I was associated in opening the station here. Our pioneer work in Pyeng Yang consisted of scattering the news of the Gospel. We were stoned now and then by the mob, but without serious injury. In the autumn of 1893 I moved to Pyeng Yang, and settled in a Korean house. After preaching every night for three months, and giving daily Catechetical instruction, I baptized seven men on the 8th of January, 1894.

"That spring saw the commencement of fresh persecution. Dr. and Mrs. Hall and their baby had just arrived in Pyeng Yang, when their helper and mine, a man named Han Suk Chin, together with the men who had sold us our houses, were thrown into prison. I well remember the night of the arrest and the imprisonment. My helper and some fifteen others were holding a prayer meeting. They had just finished a study of that passage which says: 'And be not afraid of them which kill the body but have not power to destroy the soul,' when the door was broken open, and in came the officers from the magistrate. With a big stick of cord-wood they began beating the Christians. They tied several of them with a red cord, indicating capital offense, and haled them to prison.

"Some of them, however, were released on the way, but my helper, Han, and others were put in the stocks, after they had been beaten. They were threatened with death unless they cursed God. Two heathen willingly did this, but the two Christians refused. They were led out as they supposed for execution, and given another chance to recant. They stood the test, however, and then, instead of being executed, were, to their surprise released. As they ran for their lives they were stoned, but fortunately escaped. It is interesting to note that one of the men at the prayer meeting, who was not then a Christian, accepted Christ that night, and was one of the first seven ministers ordained in Korea.

"At this time among the people who had become interested in the Gospel was a young man who lived in the country outside Pyeng Yang. As soon as he heard of the imprisonment of these men, he started into the city to share whatever fate awaited the Christians. His name was Yee Yung Un. He became my language teacher; teacher of the first primary Christian school; then an evangelist.

"Another interesting early convert was a young scholar and Government clerk named Kim, who was making a study of all religious systems. In the autumn of 1893 when I first began work in Pyeng Yang, he came day after day and listened outside the door of the sarang while I talked to those inside. He also purchased a New Testament and read it at night. He was the first believer, the first ordained elder of the Church, and was assistant pastor for a number of years. He will soon graduate from a theological seminary.

"These three men—Han, Yee and Kim, became the leaders of the Presbyterian Church in Pyeng Yang. One of them, Yee, set the standard that if a man was not doing personal work he was not ready for admission into the Church. Han, after several years in Pyeng Yang, went as an evangelist into the country, built up a church of 300 members and several smaller churches, and was one of the first seven men ordained into the Presbyterian ministry in Korea. In 1909 he removed to Seoul for pastoral work, and became editor of the Korean religious weekly, which was being established.

"Kim, the man who listened outside the door, became assistant pastor of Central Church in Pyeng Yang; led his two friends, Elder Chun and Pastor Kil (pronounced Keel), to Christ; and after a deep spiritual work in Central Church moved to the country, and took charge of a church there.

"The third of this trio, Yee, became my helper and an evangelist. He accompanied me in all my itinerating work in those early years. He was a wonderful preacher, and a marvelous personal worker. All along the roads, in the inns, on the ferries, everywhere, he

was talking the Gospel to every man he met. He led his old Confucianist teacher to Christ, and he in turn became a teacher when the Academy was established in Pyeng Yang.

"In the midst of the persecution the Japan-China war broke out in the summer of 1894. The city went wild with consternation the night the rumor reached us that the palace in Seoul had been captured by the Japanese. With rumors of the approach of the Chinese from the north and the Japanese from the south, there was terror and confusion for a month. The only quiet place in the city was the little chapel, where the Christians gathered together for prayer. From this as a centre they started out through the city saying to the people, 'Only trust God, and it will be all right!' Scores came daily to the chapel to inquire for news, as I was the only foreigner left in the city. During these days women said to Han's wife, 'It is so restful to come in here. It is the only peaceful place in the city.' It was then that men and women began to realize that the Christians had a peace and support which they did not possess. That was a tremendous factor in making known the blessing and power of Christianity.

"In a short time 15,000 Chinese troops entered the city. Upon their approach thousands of Koreans fled. Japanese scouts were caught, beheaded, and their heads placed on the city gates. Buddhist priests, who had shaved their heads, were taken for Japanese scouts in disguise and slain. The Christians became alarmed for my safety, and after an early morning prayer meeting came to me saying they would scatter to the country, and requested me to leave for Seoul in order to avoid danger.

"I applied to the Chinese Governor for an escort out of the city through his lines. He granted the request, and, though I was in danger from the escort who were a set of freebooters, and also from the Korean officials, I left for Seoul on the 14th day of August.

"About thirty miles out from Pyeng Yang I left the Chinese escort and, traveling a few hours between the Chinese and Japanese outposts, I reached the latter

just at dusk by the light of torches. Our little company alarmed the Japanese scouts. They mistook us for an advance of the Chinese army. They came rushing over the wall, and with a click of the guns were about to fire, when our company stopped short on the bridge, and they discovered their mistake. I at length reached Seoul in safety. Months afterwards I learned that on the very day I set out from Pyeng Yang, the 14th of August, my name was on the missionary Prayer Calendar of the Presbyterian Church of the United States. Thus, on that day they had been praying for me in many lands.

"The battle which was fought about a month later was the greatest of the war. Fifteen thousand Chinese and 14,000 Japanese were engaged in the conflict. Immediately after the battle Mr. Lee, Mr. Hall and myself started for Pyeng Yang. I found my house looted and the city occupied by the Japanese soldiers. The dead Chinese were scattered over the plain. The rumor went through the district that the missionaries were back, and soon the Korean refugees came streaming in with their bundles on their backs, asking for news and whether it was safe to return. Almost every one came straight to the Chapel. Literally thousands came into contact with us at that time, and every man heard the Gospel story. Not only were services held in the Church, but constantly in the Sarang (guest-room) we preached the Gospel to all comers.

"It was at that period that a profound impression was made upon the whole region. The Christians who had been scattered from the city had spread the tidings of the new faith throughout the entire district. It was then that the first woman believer was led to Christ. She is now at the head of the Women's Missionary Society. It was also at this time that Dr. Hall was taken with typhoid fever. We took him to Seoul, but he only lived a short time. He was a man of great gentleness and love, and his influence lives on in the hearts of some of the men he led to Christ. His wife has since carried on a large medical and evangelistic work in Pyeng Yang, conducting a hospital and a school for blind girls.



"Now began the second stage of the work, which was one of continuous and rapid growth. In all our dealings with the people the one thing that was held constantly before them was the Scripture, with its great fundamental doctrines of sin, salvation, and eternal life. Even before the missionary could talk the language he could point out the texts of God's Word to them. No appeal was made to them to become Christians because of material advantages, or because of the benefits of civilization, but they were given the pure doctrines of the Gospel of forgiveness of sin, and of joy and peace and eternal life through Jesus Christ.

"GOD'S WORD AND PRAYER—these were the secrets of all our success. These naturally produced the spirit of enthusiastic effort for individuals, the natural everyday talking of the Gospel to any one and every one. The chief means of winning the converts were daily conversations in the sarangs with guests rather than formal religious services. The public meetings were specially intended for the converts who had been won by personal effort.

What is now the large Central Church had its beginning in a little room eight by twelve feet. There the first baptisms took place. The second year they moved into the inner quarters of the same house, a room about eight by sixteen feet. This was enlarged from year to year until it occupied the entire house, with a seating capacity of about 250. An addition was then built, and the congregation ran up to about 500 people packed closely together. The necessity for a large building was now apparent. The present site was purchased, and subscriptions amounting to 1000 yen (about £100) were made by the Korean Christians. The first wing of the present building accommodated about 800 people, but before it was completed it was found to be too small, and another wing was added providing accommodation for a congregation of 1500 people. Before the Church was entirely finished it was once more too small, and the South Gate congregation was sent off to become an independent Church.

"In the early days of the work in Pyeng Yang the

believers in the villages within a radius of ten or fifteen miles of the city attended Central Church. Gradually as they became strong enough to have local Churches in the various villages, they branched off from the central congregation. In this way about thirty-five country congregations have sprung from the Central Church. In addition four city congregations were sent off, the last branch consisting of 561 members. This makes a total of 39 churches which have grown out of Central Church within a period of fifteen years.

"The missionary activities of Central Church have been constant and widespread. The officers and leaders have gone to all parts of Korea holding Bible Classes and evangelistic services. The Women's Missionary Society has for years maintained two missionaries. In 1907 Mr. Lee and I exchanged places with the assistant pastor, Mr. Kil, he becoming pastor and we gladly taking the position of advisers; so that the ideal for which we had long been striving became a reality—a fully organized, self-supporting Korean Church, with a Korean pastor and board of elders and deacons.

"The Methodists entered the city contemporaneously with ourselves. Their work also advanced apace in city and country. They have two congregations in Pyeng Yang, which, with our Churches, gives a Christian constituency of some 8000 people in a population of 40,000 Koreans."

## CHAPTER IV.

### LITTLE LIFE STORIES.

#### TALES OF HEROISM AND FAITH.

It is in the transformed lives of individuals that one best realizes the change which has come over a portion of the Korean nation. During our three-weeks' stay in Pyeng Yang, my mother was the guest of Dr. and Mrs. Samuel A. Moffett. In the course of my frequent visits to their home, I heard from them many beautiful and inspiring incidents of the Korean Christians—of their self-sacrifice for their new found faith, of their love for the lost, and of their simple, childlike trust in their Heavenly Father.

Such narratives from real life reveal the character of the Koreans better than pages of physiological dissertation. Further they show the rather startling fact that the type of Christianity in vogue in Korea to-day is far more analogous to that of the apostolic age than the lukewarm faith and profession of some Christian lands.

I collected a number of these tales from real life as related by Dr. and Mrs. Moffett. The first describes the transformation of

#### HONG THE SORCERER.

"Hong Soo Kil was a sorcerer, a demon, a fighter, a drunkard. He was a terror to the people throughout the whole district. As the Koreans traveled through that part of the country they would pray at the shrines, 'Don't let me meet Hong to-day.' The sorcerer's

old mother became a Christian. She was 84 years of age when I examined her for baptism. I said to her, 'How do you know that God loves you?' She sprang up, and quick as a flash shouted out, 'Well, do you suppose if He did not love me He would have sent His Son down here to earth to save me from my sins? Don't you know that yet?'

"At length one of her sons became a Christian, and at last Hong himself was led to Christ. The one-time sorcerer had an only son whom he dearly loved. The son was taken seriously ill. Hong prayed and prayed that he might recover, but he did not. Later Hong arose in a meeting in Central Church, and with the tears raining down his cheeks, told how for three days he had undergone tremendous temptation. But at length he got the victory. In closing his testimony he said: 'It's all right. Now I am just waiting to join my son in Heaven. I know I will see him again.'

"The man who had been a terror to all the district became such a quiet, meek person that one would never imagine he had been an outlaw in previous years. He became an active Christian worker, and a great soul-winner. He pleaded so persistently with a saloon-keeper who lived next door that the man said he could not stand it any longer, and moved to the country. About four years after his son's death, Hong also had a triumphant entrance into glory, to meet his son and aged mother, and, best of all, his Saviour.

#### THE WOMAN WITH THE HAPPY FACE.

"She lived just inside the Seven Star Gate. She was severely persecuted by her husband, who tried to keep her away from Church. He would beat her for going to the meetings, but this did not deter her. Then he tried binding her, but when he released her she attended the services just as before. The next Sunday he bound and gagged her, and thought that now she was surely cured; but the following Sunday she again trudged off to the Church. This persecution went on for months. During all this period she would come to the Wednesday class with such a bright, happy face that I never imagined she was suffering ill-treatment in her home. When I heard about her hardships, I



asked her how she could endure it. She replied that it was because she had constant peace and happiness in her heart. At length, however, the woman had her reward. Her husband also became a Christian. Then she was happier still, and her face shone with yet greater joy.

#### AFTER MANY DAYS.

"One winter day at the beginning of our work in Pyeng Yang the weather was so cold the people would not come to see us. Han, my helper, and I took some sheet tracts and stood on the street corner giving them away. We were almost frozen with the cold, for the thermometer was far below zero, and the wind was blowing a gale.

"Seven years afterwards a man came into my study and said, 'Do you remember standing on the street corner one cold day in such-and-such a year, giving out tracts?' 'Yes,' I replied, 'I remember it, for I was almost frozen.' 'Well,' he said, 'you gave me one, and I read it and re-read it, and finally I became a Christian!'"

Dr. Moffett also recalled the fact that only a few days previously a boy had come into his study carrying an old tract, brown with age. Upon it was the following message from a man 67 years old: "Nineteen years ago you gave me this tract. I have had it ever since, and have now been a Christian for several years."

Continuing Dr. Moffett told how a chance word may bring forth fruit years afterwards: "I once got into a market town away in the northeast of Korea in a district which had never before been visited by a foreigner. In the midst of my preaching a man came rushing in exclaiming 'Is Ma Moksa (Pastor Moffett) here?' 'Yes,' I replied. 'Well,' he said, 'Three years ago I met you walking along on the road to Seoul. I heard you were here.' The man's sudden entrance in this manner transformed the audience, and gave me a new grip on them. There is a church in that town to-day.

#### WON BY STRATEGY.

"In a country village a Korean coolie was taken ill. He came to Pyeng Yang, and Pastor Kil, of Central

Church, allowed him to stay in his quang (gate-house). He was a man of constant prayer, rising early in the morning and praying a great deal. He grew better in health, and returned to the country.

"In his village there was an old gentleman, who was a very able scholar. He was connected with a so-called church, which is the child of a political party. The old gentleman kept a cow, and rose early each morning to feed her. One day this ignorant coolie made a proposition to the scholarly old man for an exchange of labor. The old gentleman said, 'What kind of work could we exchange?' The coolie replied, 'It must be hard for you to get up early on these cold mornings to feed your cow. I am ignorant, and cannot read, while you are a great scholar. I will come every morning and do that work, if you will read a chapter in the Bible every day.' The old gentleman laughed, but was so glad of the assistance that he accepted the offer. Of course the coolie was praying for him all the time. At the end of the first month the old scholar had become so much interested in God's Word that he began reading the book for himself. He shortly became a believer and identified himself with the Church. The coolie was full of joy over the success of his strategy for winning the man to Christ.

#### THE KOREAN WOMAN'S MITE.

"At the time the Korean Christians in Pyeng Yang were building Central Church there was a woman in a country village who was driven out of her home by her husband because she was a Christian. This was a frequent occurrence in this country a few years ago. She took her two little children and came to this city. For a year she was either cared for in the homes of the Christians, or was given work by Christian Koreans so that she might support herself and her children.

"During the period of this woman's direst poverty she had a great longing to help in the erection of Central Church. Week after week as she was able she laid aside one 'cash' (one-tenth of a cent) at a time, until she had saved one hundred of these coins, which she gave to the Church. It had taken her an

entire year to save this amount, and the total value of the coins was only ten cents. But the story was related many times, and her heroic self-sacrifice greatly encouraged others to assist in the erection of the building."

Mrs. Moffett had been telling this story to a number of us as we sat around the fireside. As she concluded Dr. Moffett added: "Times have now changed since the women were driven out of their homes for the sake of Christ. I am informed that to-day out in the country villages when a child cries in a heathen home, the father often soothes it by saying, 'Don't cry! I will give you in marriage to a Christian.'"

## CHAPTER V.

### KIL'S QUEST FOR GOD.

#### THE LIFE STORY OF A KOREAN PASTOR.

One of the most remarkable episodes in modern mission history is Pastor Kil's seven years' quest for God. He is to-day Pastor of the largest Church in Korea, which is in some respects the most remarkable Church in the Far East, for it was here that the most thrilling scenes of the great Korean revival were witnessed.

A striking picture of Pastor Kil's church at prayer recently appeared in the pages of the "Korean Mission Field"; from the pen of the Rev. W. L. Swallen, one of the pioneers of the Pyeng Yang district, and a worker of great fervor and consecration.

Mr. Kil, the Korean Pastor of the large Central Church in Pyeng Yang, having felt for some time that a kind of coldness had come over the Christians in the city, resolved to go to the Church every morning at dawn with one of his elders to pray. These two men of humble, trustful faith, met thus in prayer every morning a little after four o'clock for about two months, without having spoken to any one about it—in fact, I think no one knew of it. But somehow when the fact gradually became known to a few, some score or more united with them in these morning prayers. Then the Pastor, seeing there was a desire on the part of others to join him, announced to the Church on Sunday morning that any one wishing to pray with them might do so, and the bell would be rung at 4.30.

\*The "Korean Mission Field" is published monthly at Seoul in the interests of all Evangelical Missions in Korea. It is edited by Dr. Lillias H. Underwood. It is a periodical that will bring inspiration to every one interested in Foreign Missions. The Magazine may be secured for a year by sending 50 cents or 2s. 1d. to Rev. R. O. Reiner, Business Manager, Seoul, Korea.



"The next morning at 1 A. M. people began coming and by 2 o'clock several hundred had gathered. When the bell was rung there were four or five hundred Christians present, and after a few days the number each morning was between six and seven hundred. On the fourth morning, while praying, the whole congregation suddenly broke down weeping for their sins of indifference, coldness, and lack of love and energy for work. Then came the joy of forgiveness and a strong desire to be shown ways and means to work for God. Four more mornings were thus spent in prayer, singing praises, and asking God's direction. The Pastor now thought it was time to do something, and asked how many would give a whole day to go out and preach to unbelieving souls. All hands went up. Then he asked how many would go for two days. Again nearly all hands were raised. At the request for three days fewer hands went up; and so on through four, five and six days, the number gradually lessening, but even for seven days there were quite a number. Since then the whole Church has been eagerly going out and leading others to Christ."\*

Mil Moska (Pastor Kil) is loved and honored by the Christian Church throughout Korea. He is acknowledged to be the foremost Korean Pastor, and has been mightily used of God in promoting His Kingdom in Pyeng Yang and district. His wife and children are also zealous believers, and his eldest son expects soon to enter the ministry.

During my stay in Pyeng Yang it was my privilege one morning to have an interesting conversation with Pastor Kil at the home of Dr. W. M. Baird, one of Korea's pioneer missionaries, who has largely moulded the educational polity of Christian missions in the country. Through Mrs. Baird, the author of a fascinating book entitled, "Daybreak in Korea," I secured from Pastor Kil the story of his long search for the truth.

\*The total number of days of service promised at that early morning prayer meeting was over three thousand; or nearly six years' continuous work for one man.

"Even from the time I was ten years of age I realized that the world was very unsatisfying. I felt that there was no real pleasure in it. My heart was sad and I wept much. At school I was continually looking for some new doctrine. We sometimes had visitors there, and as I listened occasionally to the conversation of the teacher and the visitors I would hope that some new teaching would be revealed that would help me. I longed to become the disciple of some one who would lead me into a clearer light.

"At seventeen, still unsatisfied, I came to Pyeng Yang. For a time I went into business. I also studied medicine. While going about the country as a merchant there rang in my ears continually an old Korean saying to the effect that some time a great teacher would appear. Almost every man I met set me to wondering whether he was the great teacher that was to come.

"About this time I met a man who said there was a doctrine of living forever if one would follow certain practices (Buddhism), the central principle of which was to shut out sin by good works. I also came across a large book of Buddhist prayers, which I carried up to a solitary place in the mountains to study. I now began a search for Truth, which continued until I found the light. Each year I would spend from twenty to a hundred days on the mountain side. The first year I spent three months in that lonely spot. I ate as little as possible and slept scarcely at all. When I felt sleep overcoming me I took sulphur sticks, made a fire, and burned my legs in order to keep awake. When that failed I rubbed my eyes with ice, or sat on a stone beside a brook and poured cold water over my shoulders.

"All this time there was a continual struggle going on in my mind. I was trying to put away every thought of worldly advancement and every filthy or unclean impulse, for I knew right and wrong then just as well as I do now. I endeavored to keep my mind pure by concentrating upon the idea of a full moon in my stomach. By centering my thoughts upon this I endeavored to shut out the world, and secure a view of

spiritual truth. I wanted to get a vision of some spiritual being, but all the time, in spite of my efforts my mind was filled with thoughts I would fain have dismissed. I could not get the victory. At the end of my stay on the mountain side, when I went to the homes of my friends, I was filled with disgust because their conversation was all about worldly advancement, or interspersed with filthy stories.

"At this time a comrade named Kim Chong-Sup, who was also seeking after spiritual things, told me of a man named Ma Moska (Dr. S. A. Moffett), who was preaching a doctrine that opened up the future, and told how to go to a good place after death. I did not think much of this, however. I was still bent on working out my salvation by shutting out the world, the flesh, and the evil spirits. But I took pains to meet Dr. Moffett. He told me the story of the Gospel, and I secured a New Testament. I read this book but still held on to Buddhism.

"My comrade, Kim, however, became an earnest Christian through Dr. Moffett's teaching, and continually tried to bring me to believe the same doctrine. Kim lent me "The Pilgrim's Progress," and as I read this book I wept again and again, for I realized for the first time that I was a great sinner. From this time I began to read the New Testament more earnestly, and I was gradually led to see that Jesus was certainly God. I began to pray to God. My prayer was not to God as our Father, but simply to God as the highest spiritual power in the universe. This seemed to bring no special benefit to my soul.

"One night as I slept I was suddenly awakened by something like a voice in my ear, as of some one calling, and repeating my name. 'Kil Sundooya! Kil Sundooya!' As I heard the call twice repeated I knew in my soul that this was the voice of God, my Father. Previously I had prayed with fear and trembling and much weeping. I had only seen myself as a sinner with no certainty of salvation. But now all at once I saw myself a saved sinner, and I saw God as my Father. I burst out praising God, and crying 'Father, God! Father, God!' At the same moment there came

surging through my soul what I had never found in all my worship of Buddha, and that was the glorious assurance of salvation. I realized that in all the years of my following Buddha I was like a man trying to climb up a precipice by means of a rope, while in my ears rang a cry of warning, 'Look out! Your rope is rotten. You are going to fall.'

"It was just after I exclaimed 'Father' in prayer and praise that I perceived very vividly Christ as my Saviour, and realized what agony He had undergone for me. I accepted Him as my personal Saviour. Following this vision of the Redeemer I felt a rapture that words cannot describe. It thrilled my whole soul and lasted for some hours.

"From that night a great longing to rescue the lost possessed me. I went up to almost every one I met on the streets, urging them to become believers. I seemed to my friends like a crazy man, but I saw people falling into hell and felt that there was no time to be lost in warning them. I had another friend named Kim, who lived a thousand li (330 miles) away in the snow-covered mountains. We had once studied Buddhism together. I became possessed with an intense desire that Kim should know the true Gospel. To reach the place where he lived one had to go through snow up to the armpits. As it was well-nigh impossible to reach him I agonized in prayer that God would bring him down to me, for he was a much younger man than I. Later I learned the sequel to my prayers. One night far away in his mountain home Kim was awakened with the impression that he must go down to his old teacher, Kil. 'When he told his grandfather of his decision he replied, 'Why, you are a crazy fool to think of such a thing. See the snow up to your armpits. You will die on the way.' Nothing daunted, however, Kim started out, and at last reached me here at Pyeng Yang. A Christian friend and myself spent five days pleading with him. On the fifth day he saw the Light. He immediately became the most zealous of us all, going about everywhere exhorting others to accept the new doctrine. Now he is a minister of the Gospel."

It was my privilege to spend three weeks in Pyeng



Yang, and to study at first hand the Christians in that city. Their love for God's Word, their faith in God, and their passion for souls, are an inspiration to every visitor. Early in the year 1910 in less than a month there were about 1500 new believers enrolled in the various churches of the city.

Pastor Kil writing to a missionary in Syen Chun, Rev. George S. McCune, concerning this period of harvest said: "I am continually praying that you may always be filled with the Holy Spirit. Amen. I praise God for the wonderful manifestation of His glory. I cannot stop the flow of tears as I think of it. Here at this time college and academy students are enthusiastically preaching, and even the primary school pupils are overflowing with enthusiasm in proclaiming the love of God. Even the little tots of seven years gathered together, and brought money to buy tracts and Gospels. They took these out on the streets, and took turns at preaching. These tiny boys filled with fiery zeal stood telling the story of Jesus with tears streaming down their faces. They went to individuals, seized them by their wrists, and pleaded with them to accept Jesus as their Saviour. Up to yesterday some four hundred men have stood up in the churches and confessed Christ for the first time—in three or four days. Some testified that on the previous days when these little boys preached to them they realized their sins and broke down in tears. Praise; praise the Lord! All glory to our precious Jesus! What a glorious privilege to live in such a time of His grace."

## CHAPTER VI.

### A THOUSAND BIBLE CONFERENCES.

#### THE INTERESTING JOURNEY OF REV. GRAHAM LEE.

THE missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible Training Classes, which is in vogue throughout the country. The plan was originated almost at the commencement of mission work in Korea, and the land is to-day honeycombed with these unique gatherings. They are not Bible Classes held each Sunday throughout the year, but are rather annual Bible Conferences lasting for a week or ten days. They are modeled somewhat along the lines of the Keswick and Northfield Conferences, but are devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand throughout the country.

The visitor to Korea is at first puzzled by the multiplicity of these Bible Training Classes, but the plan upon which they are organized is simplicity itself. First there is the local conference held in a single Church for the Christians of that community. Then there are scores of district classes, where the members of many groups will gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1000 or 1200 Christians gather from long distances to listen to God's Word expounded by the missionaries and leading Korean teachers. These general classes are somewhat akin to the old Jewish festivals. Like the children of Israel in days of old, the Koreans frequently walk a hundred miles or more to attend the gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word. They will make any sacrifice to be present at the classes, and enjoy them as much as English-speaking people do a holiday at

the seaside. I secured a photograph of seven men and two boys who walked over a hundred miles to attend the great class at Syen Chun, which had a membership of over thirteen hundred.

Dr. Moffett says that these classes "constitute the most unique and important factor in the development of the Korean Church. It is in these classes that our Christian workers are first trained and developed, and here that the colporteurs, evangelists, helpers, and Bible women are discovered, and appointed to work. It was in these classes that there developed the remarkable movement for the subscription of so many days of preaching according to which the Christian spend the subscribed days in going about the surrounding villages from house to house telling the story of the Gospel. This originated a few years ago with the Koreans themselves in two country classes in the same month, after which it spread all through the country, until tens of thousands of days of preaching were subscribed."

This giving of so many days of service in soul-winning impressed me as much as anything I witnessed during my stay in Korea. It is safe to say that during the first three months of the year 1910 an aggregate of fully 75,000 days were subscribed, making a total of 205 years of service. This is the equivalent of five men preaching the Gospel continuously in Korea for 41 years each. Evangelistic services are frequently held in connection with these Bible Classes, and thus they become great soul-winning agencies. The city is often divided into districts, and volunteers under the leadership of missionaries make systematic daily visitation of each house in the community. Frequently the forenoons are spent in Bible study, the afternoons in prayer meetings, followed by personal work from house to house, and the evenings in special evangelistic meetings. During the ten days of the business men's Bible class in 1905 more than one thousand new believers were enrolled. It was in the midst of the Bible Class in Pyeng Yang in 1907 that the Spirit of God fell upon the community in such a manner that a revival began which stirred the whole Christian world.

Mr. Goforth, of China, was visiting Korea at this time. He carried the revival fire to China, and has since been mightily used of God in promoting a great spiritual awakening in Manchuria, and in various districts of China.

It was my privilege to witness in Pyeng Yang a new form of the Bible Class movement, which might well be adopted in English-speaking countries. Dr. W. M. Baird and Professor A. L. Becker, the heads of the Academy and College in the city decided to dispense with the regular studies for an entire week. The whole teaching force of the school devoted their energy to teaching the Word of God to the 500 students. Two periods of study were held each morning, and one early in the afternoon. This was followed by a half-hour prayer meeting. Then the students were given tracts and Gospels, and were sent out in bands to every section of the city to do personal work and house-to-house visitation for the rest of the afternoon. Each group had a competent leader, and they visited a large portion of the city each day. It was an inspiring sight to watch those hundreds of stalwart Korean young men evangelizing the city with hands full of tracts and hearts full of love in their soul-winning quest. In the evenings devotional and evangelistic services were conducted in the Academy chapel.

Prominent missionaries are frequently called from one station to another to assist in teaching the Bible Classes. One of the longest of these journeys undertaken by a missionary while I was in Korea was that made by Rev. Graham Lee from Pyeng Yang to Kang Kai, a distance of over 200 miles. It was a difficult and perilous journey across a country of hills and frozen rivers, with the thermometer sometimes twenty-degrees below zero. But Mr. Lee, like the other missionaries in Korea, thinks nothing of the hardships of such journeys. Together with Dr. Moffett, Mr. Lee has helped to build up the great work in Pyeng Yang. He is full of humor, bubbling over with joy, and is the life and soul of every gathering he attends. He is not only an evangelistic preacher, but is one of the best leaders of Gospel singing in the country. William T.



Ellis, the well-known writer and traveler, while passing through Korea declared that of all the missionaries he had met he would rather stand in the shoes of Graham Lee than in those of any one else.

After Mr. Lee's return to Pyeng Yang from his trip to Kang Kai he told the missionaries at their monthly meeting the following story of his journey:

"On the 29th of December I started for Kang Kai to fulfil my mission appointment by helping in the Bible Training Classes of that district. It was just seventeen years next April since I made my first attempt to visit that place. In 1893 Dr. Moffett and I were invited by the people of Pyeng Yang to leave here, and cease our efforts to establish a mission station. It was a case where discretion seemed the better part of valor, so we left with the intention of making a visit to Kang Kai. Fifty li out I was taken ill, and we had to turn back and make for Wonsan. It was thus with great interest that I finally visited Kang Kai this winter.

"Mr. Blair sent two Korean sleds to Anchu, the nearest point on the railroad, to transport my belongings and myself—one sled was drawn by a small horse and the other by a cow. There had been warm weather, and there was no snow on the roads, so I was not able to use the sleds until across the divide between the Yalu and the Tai Tong. Hence this part of the journey was made in a traveling chair carried by four coolies. On the Yalu side of the pass I dismissed the chair bearers, and took to the sleds for the last two days of the journey.

For an experience never to be forgotten I recommend a trip in a sled over the mountain roads of North Korea.

"I reached Kang Kai late on Wednesday evening, after five and a half days of hard traveling. Mr. Blair and Dr. Mills were attending the first meeting of the Bible Class, so the ladies of the station were the first to give me welcome. They seemed to be interested in watching me emerge from my numerous wraps, and may have said to themselves, as Mr. Lincoln said to Secretary Seward when he watched the small, cold-

blooded man come out of a plentiful supply of overcoats. "That is the biggest shuck for a little nubbin that I ever saw. My last garment was a large, heavily-padded Korean jacket, and I must say that it gave one the appearance of an animated barrel, but who cares for appearance when the mercury is twenty degrees below zero.

"The Class at Kang Kai was a good one, and the desire of the people for better things and growth in spiritual life was very manifest. The Pocket Testament League was presented, and was signed by nearly all present. Another pledge was also presented in which the people promised to pray and work every day for a million souls this year. This, too, was received enthusiastically. An interesting feature of the class was the collection that was taken for the building fund of the Kang Kai City Church. The amount subscribed was 410 yen. This, with what has already been paid in, makes the present building fund 2,500 yen. It is interesting to note that when the purchasing power of money is considered, 2500 yen is the equivalent of \$12,500 in United States money, or £2500 in English currency. This is a splendid record for a church that came out of heathenism less than ten years ago.

"On the homeward journey I came down the Yalu River by sled on the ice. At Shin We Ju I was able to take the train for home. The weather during the return trip was the coldest I have ever experienced in Korea, but the outstanding impression of the journey was one of gratitude to God for the splendid work that is being done by the Christians of the Kang Kai station."

## CHAPTER VII.

## A NATION TRANSFORMED.

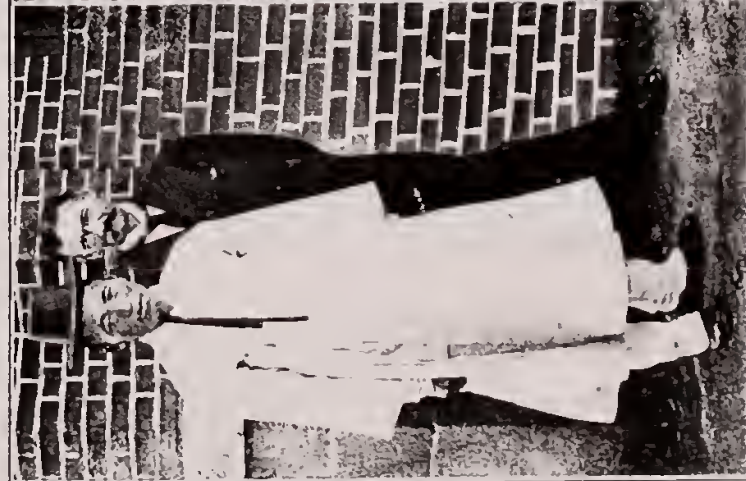
## A TALK WITH DR. JAMES S. GALE.

Among the Korean Missionaries one of the keenest observers of the life and character of the people is Dr. James S. Gale, of Seoul. He is not only one of the most honored missionaries in the country, having labored in Korea for a score of years, but he has made the entire Christian world his debtor by his thrilling narratives of missionary life and his picturesque portrayal of Korean manners and customs. In "The Vanguard" he has given a true picture of the heroic work of the missionaries in leading the one-time Hermit-Land from the darkness of demon-worship into the glorious light of the Gospel of Jesus Christ. In "Korean Sketches" he has dealt with the lighter side of the life of the people.

In his latest book, "Korea in Transition," Dr. Gale says: "Signposts along the way as late as 1880 said, 'If you meet a foreigner, kill him; he who has friendly relations with him is a traitor to his country.' Until the eighties the name of a foreign country was scarcely known. All outside races were barbarians, and Korea desired converse with none of them. . . . Suddenly the command was issued from somewhere, 'Open wide the gates,' and lo, in stepped the missionary. The doors had remained fast closed till he was ready, but now the hour had come. The greatest armies of modern times have marched across Korea. Fleets that would eclipse the Armada have steamed round her shores. The greatest naval battle that the world ever saw took place within sound of her coast-line. God was pushing out the recently discovered hermit to catch the attention of the world. Not only was she pushed before the world by newspaper reporters, war correspondents, and political writers, but the hidden hand



Rev. F. K. Gamble, Dr. W. T. Reid, Rev. M. B. Stokes. The three men who were led to originate the movement for a million souls for Christ in Korea.



Dr. James S. Gale of Seoul with a Korean Christian.



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by all the Protestant bodies working in Korea, and there are few public services where this is not voiced in praise or petition.

Our correspondent added later that their men's country class at Taiku was 500 strong, not counting the city members. The evening audiences numbered 1,500, over 3,000 days of work were pledged and 16,432 Marks were sold. The class continued for eight days. Some of the men walked one hundred English miles to attend.

"The Korea Mission Field"  
Vol. VI April, 1910  
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### THE MILLION SOUL'S MOVEMENT.

NOTES ON VISITS TO PYENG YANG; SYEN CHYUN; CHEMULPO;  
AND TAIKU.

By REV. GEORGE T. B. DAVIS.

During the past three months in Korea it has been my privilege to visit twelve mission stations; meet personally the majority of the missionaries in Korea; travel hundreds of li on horseback; address thousands of Koreans through interpreters; and be in the midst of the most marvellous forward movement in missions in the history of the Christian Church.

Words cannot describe the joy I have felt; nor the blessing I have received.

Thank God for the manner in which He is answering prayer. Wonderful reports are reaching us of great harvests in widely separated places. Every day the tide is rising higher.

The enthusiasm of the Koreans for purchasing gospels and giving them to their unsaved friends to win them to Christ seems boundless. It is not surprising that the first 300,000 copies of St. Mark's Gospel were quickly exhausted, and that a fourth, fifth and sixth hundred thousand have been ordered; and that finally 100,000 had to be sent from Japan by express, in order to meet the increasing demand.

In Pyeng Yang an audience of 800 men attending a Country Bible Class and Institute, rose up to state how many they would purchase, and in a few moments 26,427 copies were recorded. Mr. Swallen, who was conducting the subscriptions was about to begin at 500, when a man on the platform whispered that he wanted one thousand copies. In addition there were several in the audience who arose to say they would take 400 or 500 copies each; while over 50 declared they would each purchase 100 copies.

At Syen Chun a few days later an audience of about 1,600 ordered 26,443 St. Mark's for distribution, and the next night subscribed for over 6,000 more, making a total of 33,000.

At Chemulpo, a few days ago one church, with an audience of about 800, ordered over 7,000 gospels; while at a Bible Training Class at Seoul the following day, the sale of gospels for distribution was started by a man ordering 1,000 copies.

At Taiku however the enthusiasm in purchasing the gospels reached its climax when two men arose to say they each wanted 1,000 copies. Each time Mr. Bruen, who was conducting the subscription, called upon the audience to sing a hymn of praise because of the good news. The less than 500 men present that evening at the Country Bible Class were very poor, but in spite of that they ordered nearly 16,000 gospels, which almost or quite exceeded the record in Pyeng Yang.

One of the most hopeful features of the work of distributing God's Word by the Christians is that the movement is spreading into the small district classes and to the individual churches. *En route* from Taiku to Seoul Mr. Swearer told me that he recently conducted a class of 40 men where they made an offering of over 2,000 days of service, and purchased over 2,000 gospels, and were going to the groups to work the same plan in the separate congregations.

Glowing reports were also given me by Mr. Burdick of the deep revival spirit which had been manifested in almost all the district classes he had been conducting this winter, and of how eagerly they too were taking up the distribution of the Scriptures.

Thank God the Koreans are sacrificing not only their money, but their time in order to win the million souls to our Lord. At Central Church, Pyeng Yang, one night, at the call of Dr. Moffatt, the 1,800 men who were present wrote their names on slips of paper, giving the number of days of preaching they were willing to offer to God, and the total was found to be 22,150 days, or the equivalent of one man preaching for over 61 years.

It is worth traveling a long distance to see the way in which Pyeng Yang is being brought to Christ by the Christians of the city. For an entire week the College and Academy dispensed with their regular studies, and gave all the time to the study of God's Word. After a prayer-meeting in the afternoon they went all over the city doing personal work, and glorious results followed. Then each evening there was an evangelistic address to the student body. This is one of the most unique and practical plans for a school of which I have ever heard, and I only wish it might be widely copied in America, England and Australia.

Even the primary scholars in Pyeng Yang are on fire with fervor. Mr. McCune recently gave me a translation of a post-card he received from Kil Moksa of Pyeng Yang, in which the situation in Pyeng Yang is aptly described. Pastor Kil writes:

"I am continually praying that you may always be filled with the Holy Spirit, Amen. I praise God for the wonderful manifestation of His Glory. I cannot stop the flow of tears as I think of it. Here, at this time College and Academy students are enthusiastically preaching and the primary school-pupils are overflowing with enthusiasm in preaching the love of God. Even the little tots of seven years, gathered together and brought money to buy tracts and Gospels. They took these out on the streets, and took turns at preaching. These tiny boys filled with fiery zeal, stood telling the story of Jesus, with tears streaming down their faces. They went to individuals, seized them by their wrists and plead with them to accept Jesus as their Savior. Up to yesterday some 400 men have stood up in the churches, and confessed Christ for the first time (in three or four days). Some testified

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that on the previous days, when these little boys preached to them, they realized their sins and broke down in tears. Praise; Praise the Lord! All glory to our precious Jesus! What a glorious privilege to live in such a time of His grace!"

(Signed) KIL SUN CHU.

During the last three weeks or so in Pyeng Yang there have been 700 new believers in Central Church alone; while at the Methodist Church there were over 100 new believers on one Sunday.

God's Spirit is certainly being poured out upon the Korean Church in a wonderful manner. It was a significant and far-reaching action that was taken at the recent conference of Methodist leaders at Pyeng Yang, conducted by Dr. Noble, when the Koreans adopted a resolution to send out a Korean missionary to China. This is the beginning of the great mission to which the Christian church in Korea feels herself called—the evangelization of China.

\* \* \* \* \*

Thank God for the hundreds of thousands of copies of God's Word being put into heathen hands and homes and hearts; and for the tens of thousands of days of work being pledged; but we know that the final victory will be won by earnest believing prayer. Matthew 18: 19, 20.

### THE SPIRIT OF UNITY SHOWN BY KOREAN CHRISTIANS.

BY MISS TAYLOR, PRESBYT.

It was a great privilege to be able to go with Miss Snavely, M.E., as for the first time she went alone, over the work that Miss Payne had loved so dearly, (and where they had labored together) as well as over that new field which through the division of territory, had been given her, to care for by the Presbyterians.

I was very much impressed with the spirit of union among the Koreans, and the welcome we received. Imagine the furore in America if all the Presbyterian churches in one county were by act of General Assembly, turned over to another denomination, no matter how good, without consulting them or giving them any vote in the matter. Fancy the reception the new Bishop would get as he made a tour of his new charges! It would be anything but a triumphal procession; but here the Cross of Christ blots out all other considerations, and we have been welcomed most heartily. The Korean church has certainly been built on the true foundation: Jesus Christ; seeking His glory its basic principle.

When the news of the change first came, one of the Korean pastors preached a sermon on Matt. 21: 29, likening the Presbyterian church to the son who refused to go at his father's request, but afterward repented and went, and pointing out how much better he was than the son who